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all possible arts and industry. If any new word or elegance could be gathered from the conversation of the savages, he carefully wrote it down, and at length composed a dictionary, which, in course of time, grew to a hundred and fifty sheets. It was afterwards copied out, corrected, and considerably enriched by members of our society. It is easy to add to what is begun; for the successors, sitting on the shoulders of those that preceded them, see farther, and more than they. Pizarro penetrated into Peru, and Cortez into Mexico, but not till Columbus, who first saw America, had shown them the way. The Jesuit Brigniel first discovered the track to be pursued amid the dim shades of a savage language, made himself a guide to the rest, and, to express myself in few words, merits eternal fame for having kindled a light amidst darkness, by pointing out the rude lineaments of grammar rules.

The Abiponian language is involved in new difficulties by a ridiculous custom which the savages have of continually abolishing words common to the whole nation, and substituting new ones in their stead. Funeral rites are the origin of this custom. The Abipones do not like that any thing should remain to remind them of the dead. Hence appellative words bearing any affinity with the names of the de-

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ceased are presently abolished. During the first years that I spent amongst the Abipones, it was usual to say *Hegmalkam kahamátek?* When will there be a slaughtering of oxen? On account of the death of some Abipon, the word *kahamátek* was interdicted, and, in its stead, they were all commanded, by the voice of a cryer, to say, *Hegmalkam négerkatà?* The word *nihirenak*, a tiger, was exchanged for *apañigehak; peûe*, a crocodile, for *kaeprhak*, and *Kaáma*, Spaniards, for *Rikil*, because these words bore some resemblance to the names of Abipones lately deceased. Hence it is that our vocabularies are so full of blots, occasioned by our having such frequent occasion to obliterate interdicted words, and insert new ones. Add to this another thing which increases the difficulty of learning the language of the Abipones. Persons promoted to the rank of nobles are called *Hëcheri*, and *Neleñeycatè*, and are distinguished from the common people even by their language. They generally use the same words, but so transformed by the interposition, or addition of other letters, that they appear to belong to a different language. The names of men belonging to this class, end in *In;* those of the women, who also partake of these honours, in *En*. These syllables you must add even to substantives and verbs in talking with them.

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CHAPTER XXVI.

OF THE MOURNING, THE EXEQUIES, AND FUNERAL CEREMONIES OF THE ABIPONES.

Of those things which the Abipones do to testify their grief, according to the customs established by their ancestors, some tend to obliterate the memory of the defunct, others to perpetuate it. All the utensils belonging to the lately deceased are burnt on a pile. Besides the horses killed at the tomb, they slay his small cattle if he have any. The house which he inhabited they pull entirely to pieces. His widow, children, and the rest of his family remove elsewhere; and having no house of their own, reside for a time in that of some other person, or lodge miserably under mats. They had rather endure the injuries of the weather, than, contrary to the laws of their countrymen, inhabit a commodious house that has been saddened by the death of the dear master of it. To utter the name of a lately deceased person is reckoned a nefarious offence amongst the Abipones; if, however, occasion requires that mention should be made of that person, they say, "The man that does not now exist,"

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768 making use of a paraphrase. But if the name
551 of the defunct be derived from an appellative noun, the word is abolished by proclamation, and a new one substituted. It is the prerogative of the old women to invent these new
[688 562] names, which are quickly divulgated amongst the widely-scattered hordes of the Abipones, and are so firmly imprinted on their minds, that no one individual is ever heard to utter a proscribed word.

553 768 All the friends and relations of the deceased change the names they formerly bore. In the colony of the Rosary, the wife of the chief Cacique dying of the small-pox, her husband changed his name of Revachigi to that of Oahari. His mother and brother and captive, as well as all the brothers of the deceased, had new names given them with various ceremonies. The old mother of the Cacique was extremely fond of a lank, scraggy dog, unworthy of the very air it breathed. When this change of names was made, I asked the old woman what name would be given her dog, to show them that we held their absurd rites in ridicule, though unable at that time to prevent them.

766 622 [302] On the death of a Cacique, all the men under his authority shave their long hair as a sign of grief. Widows also have their hair shaven, and wear a kind of cloak made of the caraquatà,

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kalipi; at which the auditors burst forth into an exclamation of *Ndře*, by which they express a strange and unheard-of thing. Having minutely recounted every circumstance tending to set forth this arduous fight and splendid victory, he proceeds to discover those of his fellow-soldiers that have been wounded in the battle. At every name the by-standers groan, and utter the word *Tayretà!* Poor little thing! As the Abipones think it a crime to utter the name of a dead person, the narrator makes use of a paraphrase, thus, *Yoalè eknam oanerma Hamelèn lanewek'là ehit kaekà: The man, the husband of the woman Hamelèn, is now no more.* The mention of the death of one of their countrymen entirely destroys all the pleasure which the news of the victory had excited; so that the announcer immediately finds himself deserted by his late attentive listeners, as soon as ever he begins to touch upon this melancholy subject. All the women unloose their hair, snatch up gourds and drums, and lament in the manner that I have described in the twenty-fourth chapter.

The Abipones, when returned from an expedition, enter their horde, not in one company, but separately, without ostentation, if victorious, and without signification of sorrow, if conquered, or even if desperately wounded, un-